

Bureau of Education  
Washington D C

# The American TEACHER

DECEMBER, 1917

*Not House of Reps.*  
**Strengst Verboten!**



**Manufacturing Americans**

**The Soul of the Autocrat**

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**"A Thing or Two"**

**Democracy in Education  
Education for Democracy**

## Extracts from "Rainbow Promises of Progress in Education"

### QUESTIONS OF FUNDAMENTAL AND GROWING CONSEQUENCE TO AMERICAN EDUCATION

1. Is freedom of thought, of question, of speech, and of written discussion growing stronger or weaker in American education?

2. Is educational journalism fostering untrammelled discussion and the spirit of research and experimentation?

\* \* \* \*

### WHY IS THE PRESENT STATE OF EDUCATION MISCHARACTERIZED?

1. *Because preparedness against unfavorable criticism is not yet a cardinal principle among educators: sufficient unto each day is the evil thereof; instead of removing false impressions before they have*

*taken root too many school men wait until misleading impressions become an active local menace.*

2. *Because few more hazardous occupations exist in the educational field than that of openly criticizing or questioning the great foundations or Columbia University and its Teachers College, or others well known in school circles.*

\* \* \* \*

### IS AMERICAN EDUCATION DEMOCRATIC?

1. Interlocking directorates of foun-

*dations and national committees, and interlocking expectations of educators, have brought about a condition where freedom of thought, of question, of speech and of written discussion has been growing weaker and not stronger in American education.*

2. *It is all a school superintendent's life-to-come is worth for him to come out in the open and to criticize, or even*

*to fail to apostrophize, a small handful of political leaders who are quite as notable for educational marking time and falling back as for leading.*

3. *The other side of this is that the man who unquestionably accepts, or silently acquiesces, receives promotion and advertisement.*

4. *This is not news to the edu-*

*cational world: the only new thing about it is the saying it out loud.*

5. *Faculty imposed restrictions and self-seeking sycophancy are doing more to strangle academic freedom than are school and college trustees.*

6. *The world safe for democracy of which we are all talking in 1917, will never exist until there is democracy in education: democracy of motive; democracy of opportunity; democracy of recognition; democracy of discussion, and democracy of organization.*

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# The American Teacher

Vol. VI., No. 9

DECEMBER, 1917

One Dollar a Year

## Seeking Origins

**Y**OU will have observed that we distinguish between the formal, mechanical thinkers on the one hand, and the organic, vital thinkers on the other. That we got the notion of those who told us that the letter killeth, whereas the spirit giveth life. Now nothing separates these two types of thinkers more sharply than their reaction to social disturbances. The machine brain seeks at once to find out "Who started it?" Those who see below the surface seek the cause of dissatisfaction. There are some people who will never learn that strikes and revolutions do not originate in the minds of agitators; that they originate in the hearts of outraged multitudes.

## Strengst Verboten!

**M**EN and women nurtured in the stimulating atmosphere of democratic institutions find this ubiquitous inhibitory warning of Prussia extremely irritating. It is one of the postulates of our civilization that restriction of conduct should be avoided so far as possible, and should be required only in the interests of the general welfare, rather than for the convenience of the governing class. So many of the prohibitions of autocratic countries seem to us arbitrary and ill-considered, that we are prone to reject prohibition as a principle of government even where it may be desirable.

The sinister effects of the peaceful penetration of Prussian Kultur are beginning to show themselves in all directions. One of the latest and most dangerous manifestations of this pernicious principle is the attempt of men in authority to prohibit thinking. The medieval doctrine that research leads to error

is being rehabilitated ostensibly for the security of the nation, since it has become the fashion to proclaim devotion to the body politic; but it is in reality an attempt to shield incompetence in high places from the aroused intelligence of the hitherto submerged.

Those who are interested in forbidding thought are shrewd enough to understand the dangers that lurk in the thinking of the masses. They are not shrewd enough, however, to understand that thought will not be suppressed by prohibitions, or even by administrative penalties.

## On Being Human

**I**N the November number (page 128) we reprinted part of a statement issued by seven of the eight associate superintendents of New York City, protesting against a letter sent by City Superintendent Maxwell to the president of the board and to the governor. This document is remarkable in several ways and we wish we could analyze its assertions and its implications more fully. But the country is at war and other pressing matters oblige us to give this but a passing note.

Thruout the statement runs a murmur of outraged susceptibilities. The superintendents who protest against their chairman publishing matters without consulting them are the same superintendents, however, as on other occasions take radical steps in the way of publicity, in the way of administrative changes, in the way of modifying policies, without ever thinking of consulting their "subordinate" colleagues — namely, the teachers.

They dare to protest against the action of the chief, but shield themselves behind the claim that silence and acquiescence on their

part would be "detrimental to the cause of education." Yet these same superintendents deny to others the right to protest and to criticize, assuming that they alone have at heart the cause of education.

They protest against the chief's "loose condemnations" on numerous occasions; they do not themselves, however, adopt a raiment of sackcloth as penance for their own "loose condemnations" of teachers and other subordinates.

They declare that they have always supported their chief whenever they thought he was right! And when they fail to get the support of their subordinates, they readily assume that the latter are merely perverse.

When we all awaken to the fact that teachers and superintendents are as human as pupils and principals, we shall perhaps look about for a human basis of mutual respect and cooperation. Until such time, let autocracy do her damndest, for she is doomed.

## Abuse of the Flag

**A**T a meeting held by the Teachers Union on Friday, November 16, to consider action on the official disciplining of nine teachers, it was somewhat picturesquely stated by one of those who had been subjected to the grilling process of the "inquisition" that the educational authorities were "attempting under cover of the flag to stab to death the movement for democracy in education that has been established by the Teachers Union." This may not be quite accurate, for the educational authorities have never manifested any particular antagonism toward the Teachers Union. But it is probably true that after the authorities became deeply involved in the inquiry they saw a convenient opportunity to suggest to the minds of recalcitrant teachers the coupling of the idea of loyalty to the flag with the idea of loyalty to the educational authorities. It is illegal to use the flag for advertising purposes; it should be considered at least improper to use it as *camouflage*!—

## On Being Superior

**C**HILDREN do not understand. We older people, with our experience, with our maturity—we understand.

To the extent that we understand we make such adjustments as our mutual relations demand. We do not ask the children to understand, to make concessions for our idiosyncrasies, for our absent-mindedness, for our old-fashioned ways, for our queer little habits, for our temper or for our mannerisms.

No, being older and wiser, we take into account the shortcomings and the impulses of youth. We understand, and act accordingly. Indeed, that is the very substance of our superiority.

But when we become still older, when we become vested with dignity and authority, everything is different. Our superiority then lies in our refusal to understand. In our superiority we insist that the inferior ones make all the necessary adjustments in our mutual relations. They must concede to our laziness—which is but the reward of advancing years. They must concede to our stubbornness—which is but the natural result of our superiority. They must bear the assault of our temper—which is but the prerogative of our authority.

When teachers or parents fail to use their superior intelligence in facilitating their intercourse with children, it is evident that there is something lacking—up above. But when principals and superintendents fail in securing amicable relations with teachers of demonstrated ability and character there is no means established for challenging their authority. Their arrogation of superiority is a gratuitous assumption; but there is no way provided for making them step down. But in a democracy it is still possible to appeal directly to the public.

## Completed Education

**O**NE of the causes of the unsatisfactory state of education at the present time is to be found no doubt in the fact that until quite recently it has been cus-



tomary for educators and for the public generally to think of education as something that could be "completed." If we continue to think of education in this way, conditions will remain equally unsatisfactory, unless they become worse. We are in effect trying to teach children with new needs thru the instrumentality of teachers who completed their education before these children were born. We fear to trust the young teachers because they lack experience; and the older teachers for the most part are in a class with that well-known old dog who could learn no new tricks.

## Safe Thinking

**T**HINKING is known to be a dangerous pastime.

There are some people, however, who find the temptation to think irresistible. No warning, no horrible example, no threat seems to daunt these. They insist upon thinking in good times and in bad, in time of war as well as in time of peace, inside of schools as well as outside. To these we wish to give some valuable advice.

The advice which we are about to give is sound. We have not evolved it out of any inner consciousnesses, but have induced it by the most approved scientific method from carefully observed and accurately classified first-hand facts. It is not necessary to submit the details upon which it is founded; it is sufficient to indicate a practical application.

The problem is in brief, "How can thinking be made safe?" Now we are not going to dodge the issue by saying, "Don't think!" We realize that the victims of this habit have no choice. We are therefore sympathetically inclined and offer the following for what it may be worth: To avoid official disapproval and disciplinary manipulation, confine your thinking to such questions as, How can I make myself solid with the administration? How can I get promotion without earning it? How can I get favors from those higher up? What kind of jokes will please my superiors?

What political views are acceptable to my chief?

Others will readily suggest themselves to a real thinker. We may add that it is particularly dangerous to devote any thought to questions that have to do with the improvement of fundamental service to the children and to the public. Such thought indicates that your attention is directed to outsiders, rather than to those upon whom your bread and butter depends.

## Rainbow Promises

**I**T is curious how we instinctively seize upon those conditions in life which further our own desires and give them universality. The daily newspapers, with their newspaper sense, discovered that somebody was attacking the Rockefeller and Carnegie foundations, and even in these dog days of capitalism found it good "copy." So they emphasized that phase in speaking of the booklet on "Rainbow Promises of Progress in Education," just issued by the Institute for Public Service. Our own particular bent is toward democracy in education, free speech in education, the critical attitude in education, and we indulge our desire by quoting elsewhere those thoughts which seem to us to express a fundamental need in education. Perhaps the newspapers have become jaded with the constant reiteration of democracy; their news sense has not reacted. We confess to a fresher, less sophisticated educational nervous system.

The Institute for Public Service is courageously critical, and constructively so. In this booklet there is no reluctance to use those devices of presentation that have been found effective in our class rooms. There are pictures on every page. The style of print is varied. The paragraphing is bold; it catches the eye. At the top of each page, in black-faced italics and boxed in so that it cannot escape notice, is some extract from the "rainbow promises" of the General Education Board. Below it, strikingly arranged, are the facts—the number of pupils already enjoy-

ing these advantages, for the most part in public schools. And they range into the millions.

Good for you, Dr. Allen. We like that. The combination of fine educational thought and the ability to get it across to a sensation-loving public is rare. More power to you.

## Reconstruction: Its Hopes and Opportunities

### *I.—Greetings to the New Board*

**H**OW we envy you, Ladies and Gentlemen! How our gentle souls ache for a tithe of your power for good! Seven of you will begin anew to mold the destinies of eight hundred thousand children and twenty thousand teachers. "Mold the destinies"—trite, isn't it? but you can and will do it. As yet we do not know who you are (we cannot hope that we shall be among you), nor how receptive you will be, but if we, as teachers, who have been for years trying to blow breaches in the solid wall of conventionalism and official inertia, can now (if never before—tho we deny it) become instructive, we want the job. We shall not pile up new walls for still others to demolish, but shall rather (as practiced in the new penology) encourage development of will such as must make physical and conventional barriers a mockery and superfluity.

Then 'tis done and done. We are to be consulting architects whose structures will at a touch melt into more and more gorgeous palaces. We are to be advisory experts in the ways and means of developing the noblest in our American children.

You will forgive the light tone, Ladies and Gentlemen, for we come to you lightheartedly. We are lovers of children and woe the day when we blight the souls of our young ones with heavy pedanticism. When we become deep-toned in our discussions of details, you will forgive us again, for we have our lapses. But always we shall have in mind your wonderful opportunity and our mission.

We face the issue in all its complexity. We

try to sense its problems, and to analyze them into their elements. In succeeding issues we shall deal with them one at a time, and shall give you our best thought. If you will accept of it, we shall be happy in the service; if you do not, we shall suffer no new strange sensations, for the rôle of a voice crying in the wilderness is for us unhappily familiar. We know our exits and our entrances, we are ever-ready for our cues, but like the old stager who has acted in stock companies for many a year, we shall never be happy until we embrace the Bard of Avon, and can play Hamlet. Will you be our "angel"?

## For the Good of the Service

**A** COMMISSION on efficiency appointed by President Taft discovered, among other things, that in many of the government bureaus men and women were doing mediocre work or worse in spite of having abilities above the average. One of the causes of this unfortunate state of affairs lay in the failure of bureau heads to adjust the work and the personalities in each office or division in accordance with the peculiarities—the strong points and the weak points—of the individuals engaged. Recommendations included plans for a redistribution of considerable numbers of employes of many classes and many grades—for the good of the service.

In such redistribution of workers the presumption is that the good of the service coincides with the good of the servants. A person will work better where he fits better; and the work done will be correspondingly more satisfactory. In such redistribution it may be further presumed that no penalty is involved, that there is at any rate no penalty intended. Adult men and women should be able to agree upon a *modus vivendi* without thinking ill of one another, without suspecting motives, without resentment.

Men and women in a public school system, it seems, are not to be considered as adults. They may be shifted as pawns at the will or whim of an official, and no ques-

tions answered, if indeed any are asked. This procedure of transferring teachers without warning and without consent "for the good of the service" is a dangerous practise. In the first place it is not for the good of the service to arouse suspicions and resentments unduly. It is not for the good of the service to give officials arbitrary powers that may be used for private purposes. It is not for the good of the service to distribute teachers under circumstances that arouse the curiosity, the gossip and the disrespect of their pupils and of their colleagues.

Such procedure, far from being for the good of the service, is subversive of discipline and undermines good citizenship. The public is entitled to know whether a distribution is brought about in good faith for the good of the service, or for the satisfaction of personal grudges, for the infliction of private penalties. The public is entitled to know whether the good of the service means the improvement of teaching, or the comfort of some official. Above all, the public should be informed whether the good of the service is but an elegant way of evading responsibility for the removal of incompetents, or a common-sense agreement among professional servants—for the good of the service.

## Greeting, Fellow Citizens!

**N**OVEMBER 6, 1917 will be a glorious day in the annals of political emancipation! Ladies, on behalf of political democracy, I greet you as fellow citizens. You are now politically free. How will you use your freedom? Will you aid the cause of the workers who presented you with this priceless gift? Will you help keep children from premature old age, from a joyless existence by helping to maintain the educational law of the State? Will you help humanize and socialize our government? Will you use your gift for the betterment of your own condition?

Remember, fellow citizens, you now command respect. You now constitute a political power not to be ignored. Your opinions now have weight. You no longer need ask as

favors what should be yours by right. And you need no longer fight alone. You can stand shoulder to shoulder with men, and fight the battles of progress together. In the past you have been spectators; you were forced to stand aloof. You discussed with your children problems that you were not thought capable of solving in cooperation with your brothers and fathers. That day is a thing of the past in New York State. May it soon be a thing of the past in the United States.

You must at the outset realize the necessity of making your fight efficiently. The efficient way is the organized way. There is no other way. The Teachers Union, a progressive militant body that stands for the democratization of our schools, the socialization of our resources, the protection of the professional rights, and the improvement of educational standards, asks you to join it and work with it.

In January the Union will cause to be introduced into the Legislature a bill to readjust salaries in accordance with the increased cost of living. Organized effort is necessary to bring the bill thru successfully.

The unionized teachers of England helped to bring about the introduction of the Fisher Bill thru which the teachers will receive \$17,000,000 as increased salary. Spain, the most backward educational country in Europe, set aside 10,000,000 pesetas to raise the salaries of teachers. On September 23d, the three great teachers associations of Scotland, after fifteen years of failure, united into one powerful organization, because they realized that economic betterment can come *only thru union*. Why not profit by these examples? Remember that union is not an end, but a means to an end, and that end is the liberation of our teachers thru the *democratization of our educational system*. Will you work toward that end?

## Loyalties, not Loyalty

**E**VERY professional educator in this country is an intellectual descendant of William James, who taught us to say "Memories, not memory." But old doc-

trine dies hard: half the teachers in the country still justify much of the school procedure to the confiding parent, on the plea that this work "trains the memory."

But in our heart of hearts—that is, in our professional heart of hearts—we know better. Training the memory is useful in certain strategic positions, but there is really nothing in it.

In the same way those of us who have sincerely questioned our souls understand that there is no loyalty—but there are many loyalties. Nevertheless, when we are in need of it, we do not hesitate to speak of loyalty as an ultimate entity—for the discomfiture of our enemies.

An embezzler has exploited the patriotism of his fellow citizens by selling them Liberty Bonds, and has absconded with the proceeds. His wife, equally patriotic, reveals his whereabouts to the officers. She has been disloyal to her husband. If she had shared his guilty secret and had shielded him, she would have been disloyal to the public. A merchant criticizes the administration of certain public contracts: he is disloyal, he is giving aid and comfort to the enemy. But if he held his peace, even without sharing in the plunder, he would have been disloyal to the public.

A teacher protests against the stupidity or the brutality of his principal: he is dubbed disloyal. But if he submits to the stupidity and brutality of his superiors, he is even more disloyal. We must remember that we are not beholden to our superiors, to our commissioners; we are beholden to the children and to the public. We are, therefore, not called upon to be "loyal" to our immediate officials at the expense of the children or of the public.

The petty mind invested with power or authority is very apt to interpret the conduct of his associates with sole reference to his own insignificant personality. But self-respecting men and women who are true to their own ideals will not permit themselves to be distracted by the false cries of disloyalty. It is often necessary to oppose not only these petty officials, but the highest agents of the government. To criticize the

government, whether in peace or in war, is no evidence of disloyalty. It is sometimes the highest loyalty, as it is the most difficult, to attack those entrenched in power, those nominally representing the public as a whole.

Let us but be clear in our own minds as to where our duty lies. Let us be clear in our own minds as to the purpose of our labor—whether we are working for the public or for the officials, whether we are working for the children, or for favors—or for our own pockets. We shall make no mistake if, in the conflict of the many loyalties we must necessarily maintain, we choose to support the nation against any faction; if we abandon our officers where the public's greater need demands this; if we repudiate the self-appointed guardians of the world's welfare in the interests of the children's welfare.

Under certain circumstances we should not be dismayed by the assault upon our "loyalty"—we should then be proud to be "disloyal."

\* \* \*

The people higher up are not afraid that democracy will bring forth wild or foolish suggestions from those down below. They are afraid that those down below will make wise suggestions and take things into their own hands.

## The Teacher as Public Servant

THE suspension of three teachers in a New York City high school on the ground that they held views "subversive of discipline and which undermine good citizenship" will have the hearty support of all who are truly interested in public education. Writing from a distance of many miles, or from the seclusion of an editorial sanctum, it is necessary merely to assume that the teachers in question do in fact hold the alleged views. There can be no question as to the other part of the proposition—namely, that the public school cannot tolerate



among their teachers any men or women whose work is not a positive and a powerful contribution to good citizenship. Without this assumption there can be no justification whatever for the existence of public schools.

It occurs to us, however, after not merely accepting, but asserting as vigorously as we can, the major premise, that there may be something more to say on the alleged views, and perhaps on the manner of ascertaining said pernicious views.

It occurs to us, further, that there is urgent need for the definition by some authoritative body of the essentials of "views" conducive to discipline and to good citizenship. We rather suspect that too many people would define citizenship in terms of their partisan creeds. We have ourselves certain violent prejudices concerning the political views of other people, and might be tempted in a pinch to question the good citizenship of some of them. We acknowledge, to be sure, that people may properly differ on political and on religious and on philosophical questions; we acknowledge even that some of the members of the opposition are fairly good citizens despite their unsound doctrines. We should try to be fair-minded if the responsibility were thrust upon us of ascertaining the orthodoxy of another's views; but we should hate to submit our fortunes to the judgment in such matters of certain people we know.

Do the views of these alleged heretics pertain to theories of sovereignty, or to theories on the protective tariff? Have they gone wrong on the place of revolution as an instrument of human progress, or have they declared that there should be no progress at all? Have these teachers attacked private property, or have they maintained that public office should be administered for private gain? Do they believe that the government should be conducted for the benefit of all the people, or for the benefit of the private organization that happens to control the offices? Did they denounce profiteering at the expense of the public, or did they measure patriotism by the volume of profits? Are they in favor of Prussianization of our schools and of all of our institutions, or are they

brazenly demanding the extension of democracy? Did they acknowledge the superiority of benevolent despotism, or did they declare for wider cooperation of human beings in common affairs?

These questions could be extended indefinitely. It is obvious at any rate that in the absence of clearly defined criteria of sound "views" it must have been a herculean task for the responsible officials to determine just what relation the views of these teachers bore to "good citizenship." However, we may be sure that responsible officials would not shirk a task merely because it is herculean, or even impossible.

Incidentally we may observe that there are in New York City—of our own knowledge—hundreds of men who were former pupils of perfectly safe and respectable teachers, but who are now members of a powerful organization that systematically seeks to exploit public office for private gain. Here is a real problem for educators.

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## The American Teacher

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BENJAMIN GLASSBERG      HENRY R. LINVILLE  
BENJAMIN C. GRUENBERG      JESS PERLMAN  
FRANKLIN J. KELLER      J. EDWARD MAYMAN  
SAM SCHMALHAUSEN

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# Manufacturing Americans

JESS PERLMAN

**P**OPOLEY was an Austrian. He came to these shores before the war, telling himself he was soon going to be rich, and in his inner soul aware all the time that he was only encouraging himself. And he needed courage. There were exactly twenty-five American dollars in his handkerchief: enough to gain him admittance to the Promised Land. He knew, being a practical man, that without work which would add to his income, the twenty-five dollars would in a short time be gone.

But how does one get work in America? Had he been a carpenter, or a tailor, or a cobbler, he could ask where the rich carpenters or tailors or cobblers were, and they would employ him. But he was nothing else than a strong man, a giant of a young man, without a trade. Could he walk in the streets and sell his strength, peddle it as so many older men were peddling apples, and calicoes, and leather wallets?

How did this well-dressed stranger know Poopoley was an Austrian? What a kind Providence! To be offered work immediately on leaving Ellis Island! Poopoley laughed. He had been wilfully deceiving himself with golden hopes in which he had no real faith. And here his self-deception was itself a deception.

From early morning to late at night, he plunged a hook into massive crates filled with goodness knows what, and with the help of two negroes and an Italian, loaded them on cart after cart that rumbled away, only to be replaced on the worn curb by other trucks. And every Saturday night, he came to a window, and received a little yellow envelope, bearing the legend "\$10.00." Inside the envelope were five one-dollar bills. It had been explained to him. The union, the blackguard union, had to be deceived.

Then came the strike. At the insistent urging of the other men, he laid down his hook, and for three long weeks he satisfied his giant's hunger with a loaf of bread that

lasted two days, and a can of salmon that lasted three days. Strikebreakers came in, pickets were arrested, strikers had their heads clubbed, and finally, when money and hope were both gone, Poopoley marched into his old room, took his hook to the tune of "Scab," and resumed his task of loading crates on carts. But the sights he had seen were not without their stamp on his outlook.

Only one of his superiors was cordial to him. Mr Schwartz was a spare, energetic fellow of about forty. His bald head and bone-rimmed spectacles gave him an air of intellectuality, and even the usually silent shipping clerk used to say when he passed, "There goes a smart man, a very smart man, but you can't tell. Maybe he's a crook."

It was about October when Mr Schwartz began to beam like the moon-faced man of a certain well-advertised cigar. He even shook hands mornings. Indeed, Poopoley was quite embarrassed when Mr Schwartz offered him his hand one early morning. Poopoley took the proffered hand, blushed, and turned away.

One evening, when Poopoley returned to his boarding house he found pasted on the fence of the empty lot adjoining the house, a dozen large pictures of Mr Schwartz, among many other similar portraits of other rich-looking gentlemen. All the pictures bore legends which Poopoley could not read. But a fellow-boarder explained them to him:

"Politicianers, nobodies, crooks. Fat jobs they want, with big money. Everybody votes and the biggest crooks, they get elected."

He then went on to explain the connotation of "politicianers," and how only "citizners" were legally privileged to cast a vote on Election Day. "But, of course, with money—well!"

Poopoley's heart was sore; then bitter; then cynical.

A few nights before the election, Poopoley saw some wondrous red lights, that flared like dying beacons, calling folks to mourn. He

followed the crowd and listened to a stout florid-faced gentleman addressing the bystanders in a ridiculously labored German. He was saying nothing, and saying it very blatantly. Poopoley was sickened at the thought that these people listened to such an addleheaded orator. The streets were filled, so that wagons had to use another street for turning. Poopoley thought the big policeman standing on the outskirts of the crowd, by the saloon, should do something to prevent such a senseless blocking of traffic.

Poopoley went on. A few squares west he walked, only to see another crowd gathered around another orator. This time there were no red lights. The crowd was more quiet, and yet apparently more in earnest. He stopped to listen again, to hear more empty words, and understand what he could. The speaker was delivering his address in a slow, even, simple English, so that even Poopoley understood a good deal. But what is he saying? What are these heavenly words—of the rights of poor men? What beautiful dreams are these—of brotherhood and love and peace? Ah, this is what is meant by the wonderful American free institutions. Poopoley's eyes and ears, Poopoley's soul is glued on the speaker and on this dreamy-eyed crowd of simple, honest folk. It is marvelous. It is something of the sublime.

A policeman approaches. He walks over to the speaker and interrupts him. There are cries and vicious exclamations from the crowd. The speaker remounts the platform, and bids the crowd disperse. "Our day of reckoning will come soon. Not yet. Go quietly, my friends." The crowd goes.

Poopoley's heart was a seething pot of emotions. Rage and hate and love and brotherhood stirred and surged within him. He was furious. The next moment he was dreaming.

He suddenly discovers that he is close behind an officer. He will murder him, he is sure. The officer turns his face a little, and then walks on. It is the policeman Poopoley saw at the meeting with the red lights. Poopoley follows him. The policeman turns a corner, and Poopoley watches him tap his night-stick on the window of the corner saloon. In a moment a glass of beer is brought him. This is a policeman, an officer of the law, thinks Poopoley.

The great event came. Election Day. His place of business was closed. But who would ever expect to receive a visit from the boss himself? Even if it is a holiday. No, he must want something. Mr Schwartz brings a friend with him, Mr O'Connell. Mr Schwartz is very busy and is sorry he must leave O'Connell alone with Poopoley. O'Connell is a genial Irishman, about forty, who has a way of coming right down to the point. Of course Poopoley will vote for Mr Schwartz, eh?

"Ach, I am no citizner," complains Poopoley. "Citizners voot. I no voot."

O'Connell promises to take care of that, and there is a nice new two-dollar bill waiting for the right man. The policeman? O'Connell will take care of that. Poopoley does not know how to vote? O'Connell will take care of that. Conscience? Right? O'Connell takes care of that, too. He says to Poopoley, "Now, looka here, pal. Ain't yer job worth nothin' at all to yer?" And Mr Schwartz has one more register of his popularity with the voting citizens of his community.

Once more Poopoley's heart was sore; then bitter; then cynical . . .

You imagine, dear reader, that this is a story of an immigrant and his difficulties. No, friend, it is a story of myself and my difficulties. I am an American.

But I am also a teacher. I teach English to foreigners in the Evening Elementary Schools. A week ago, our principal held a conference. He instructed us to emphasize the lessons of Americanism. He told us to carry home to the foreigners the ideals of our glorious American institutions.

But what am I to do? Poopoley is in my class.

## Are You Civilized?

Supreme Court Justice Oliver Wendell Holmes is once reported to have said that the test of being civilized is, that in spite of your strongest conviction to the contrary, to have a sneaking suspicion that the other fellow may be right.

# The System

ABRAHAM LEFKOWITZ

**S**HE was a typical normal school graduate—young, enthusiastic, energetic, sensitive, full of initiative, fertile in ideas. She had visions of a glorious pedagogical career. Why not? Had she not been graduated with honor? Had not her sympathetic and progressive critic teacher painted her future success in glowing colors? Had she not won a place at the head of the eligible list for elementary school teachers?

She was assigned to a school located in one of the poorest sections. Her heart bled for these little children, neglected, underfed and ill-clad, who hopefully looked up to her. She vowed that she would succeed, that she would put a ray of joy into the lives of these poor victims of an unfortunate economic system. That evening she evolved wonderful plans for arousing and sustaining the interest of these children. She carefully planned her outlines for the following day and retired with visions of her success floating before her.

How she did teach that week! How those little children of misfortune greedily devoured her intellectual treat! How they hovered about her eager, sympathetic face, their eyes gleaming brightly, their young faces full of hope and love! Her first week left her triumphant. Had she not won the love of her little charges? Were they not interested and enthusiastic? True, they were learning slowly but they would improve. Victory was in her grasp, but alas, she knew not the *System*.

The *System*, which rewards mediocrity and worships the triumvirate, *Results, Mechanized Drill and Unquestioning Obedience*, made its appearance in the person of its official representative—the principal—in this instance a regular fossilized antediluvian. Horror of horrors! What do her astonished eyes behold? Children (evidently strongly interested) leaning forward and spoiling the alignment of the various rows! Questions follow the presentation, but no drill. The principal is shocked. A lesson without deadly drill! What next? Her scowling presence kills the joyful look on the faces of the children. (She

wonders if the school room is to be transformed into an amusement house.) Majestically she stalks to the center of the room and takes charge. Her snappy, hard-toned questions elicit few responses from the frightened mites. Stonily she eyes the teacher and says, "Do you call this teaching? Look at the results!" Exit ogre principal.

From that day the principal, with that wonderful Machiavellian art that only the *System* can develop, made life a Hell for that teacher and her pupils. The teacher came to school crushed, worn out, discouraged. Never a word of sympathy for her efforts to please the whims of her superior, never a kindness, never any help. Her work became mediocre, her health declined, her class failed in the examinations. She realized that her license would not be renewed, so the poor, crushed and humiliated soul resigned.

She obtained another position in a little rural school, remote from the city where her visions lay buried. Under the spell of freedom, aided by the invigorating air of the country and the sympathy of her rural inspector, her drooping spirits gradually revived, her joy and hope returned. Once more she hummed joyously on her way to school, once more she began to dream dreams; once more she saw little ones, under the spell of her teaching and sympathy, come to life. Within a year her marked success attracted the attention of her superiors who encouraged her in her educational experiments.

To-day she is the principal of one of the leading girls' schools in the State, and is looked upon as a teacher of transcendent ability and vision. Her former principal and the *System* are proud of her success. Why not? Had they not given that Failure the opportunity to make good in a new field?

## Stagnation

Let no man be appointed to a Board of Education who thinks that the public schools are good enough for his own children or for anybody's children.



## The Soul of the Autocrat

**I**F we could have a nice little stratified society where the son carried on the tradition of the father and where the ambition to rise to a higher class were heretical and unpatriotic, there would be all-sufficient sanction for the notion that the teacher is a hired man. It would be very simple. All you would have to do would be to take the teacher from your own class, let him pass on his ideas to your children, and, if he had the temerity to suggest beliefs not in accord with his own status in life, why, you would fire him. But of course, he would not do it. He would not be built that way.

Unfortunately we teachers are a long way from getting out of the hired-man class. We are allowed to make a great deal of noise about ideals and inspiration and development and soul and what not; in fact, we are leaders of men. But when we try to put across a new idea, to break away from the dull, dead, routine, we are pretty soon reminded of the fact that we are servants of the public. The parent says, "That isn't the way I was taught when I was a child," and that settles it. The superintendent and principal say—but you know what they say, and that settles you.

Two years ago there was expressed in these pages a teacher's idea of his job when he said:

I believe that the boy should have a whole man for a teacher and not only that part of him that happens to contain a little mathematics, or English, or history, that he should partake of the teacher's politics, science, sociology, art, yes, even of his religion, *but* that by no means must the teacher impose these opinions upon the pupils, he must *not* use his official position to fix ideas. He must take his chances with the youngest pupil in the class; if he is no wiser than that pupil he will have no more influence than the latter (and he ought to have no more); if he is a great and forceful personality he will carry nearly everyone with him.

If I were to adopt this belief and were to keep on asserting it, and moreover, were to make a systematic effort to spread the idea, you would or you would not like it. In the first instance you would call it uplifting the profession, in the second, propaganda. The

whole case is given away in one of President Butler's annual reports:

The last thing that many persons want is freedom either of speech or of anything else unless its exercise happens to accord with their somewhat violent and passionate predilections. It must be said, on the other hand, that professors of established reputation, sound judgment and good sense rarely, if ever, find themselves under serious criticism from any source. Such men and women may hold what opinions they please, since they are in the habit of expressing them with discretion, moderation, good taste and good sense. It is the violation of one or another of these canons which produces the occasional disturbance that is so widely advertised as an assertion of or attack upon academic freedom.

A well organized group of American youth, as is to be found at any college or university of considerable size, offers almost irresistible temptation to the propagandist. It seems to the ardent supporter of some new movement the most natural thing in the world that he should be permitted, in season and out of season, to harangue college and university students on the subject around which he feels that the whole world revolves. Any attempt to protect the students or the reputation of a given college or university for sobriety and sanity of judgment is forthwith attacked as a movement toward the suppression of free speech. In particular, the agitation in favor of what is called prohibition or of what is called socialism, are most active and determined in seeking to use colleges and universities as agencies and instruments of propaganda.

There is no good reason why the youth who are committed to the care of a college or university should be turned over by that college or university to any agitators or propagandists who may present themselves.

You see the objection to propaganda: it exploits the youth of the land—that is, when it happens to be about things that the established authorities do not like, or when it does not accord with their somewhat violent and passionate predilections. Pity, pray, pity the students or the reputation of a given college (Columbia, the gem of emotion, say) for sobriety and sanity of judgment, especially when hit by the agitation in favor of woman

suffrage (100,000 majority was it?) or in favor of "what is called socialism."

What are "established reputation, sound judgment and good sense; discretion, moderation, good taste"? What do you mean by "canons," professor? Now, be frank, isn't it something you can shoot at the person who says things you do not like? You do not like woman suffrage, altho the majority of the people of New York do. Therefore it violates the canon of good taste for one of your professors to urge its merits upon your students. Now, Mr. President, if I had a university, I should be perfectly willing to hire you to teach philosophy and to let you say what you like in the classroom. I'd let the people decide about the sobriety of my university. They might put in an overwhelming vote for me. Now, supposing they should uphold Cattell in that way? Wouldn't you feel a bit foolish? But no, you would simply say that teaching had not yet been made safe for democracy and that we ought to have another war.

It is an old story. As a writer in *The Christian Science Monitor* points out:

Sometimes it has its roots in religion or theology, as with the case of President Dunster, of Harvard College, in the colonial period of history, or more recently in the controversy that arose between the "visitors" and some of the professors of Andover Theological Seminary over the teachings of that school with respect to the destiny of man. Sometimes it is born of the clash between dominant and challenging schools of thought in economics, as when formerly Professors Summer of Yale, and Perry of Williams College, were in peril of their status owing to their teaching of "free trade," or more recently when influential alumni and trustees of Brown University tried to discipline E Benjamin Andrews for daring to be a bimetallist, or when E A Ross of Leland Stanford, Jr. University, came under the ban because of his general radicalism and strictures on phases of California's plutocracy. Sometime the dispute follows clashes between teachers and administrative authorities on standards of personal as well as social ethics.

The whole situation assumes an alarming (to the Butlers) aspect simply because the leaven is working and revolutionary social

changes serve as stimulation and encouragement. The number of teachers who want to be men and not phonographs is growing; there is the feeling of a class struggle and group support. The action of trustees is getting greater and greater publicity because the public is beginning to suspect the type, men whose sole interest is the perpetuation of the present order, financiers and lawyers predominantly. Linked to this is a repudiation of the whole system of private control of public resources. If our access to such material resources as coal and wheat and oil must not be hedged about by the greed of the profiteer who has nothing but his own welfare at heart, how about our access to the wells of truth? The psychological situation is precisely the same. Woman suffrage and socialism and prohibition are just as much a personal discomfort to President Butler as his inability to warm his house would be, for if his autocracy must be tempered to the new-born woman if his political domination must succumb to the newly-liberated workingman, and if he cannot get a drink, what will there be left in life for him? He would have democracy made safe for his particular world, whereas the university world is day by day becoming more and more unsafe for his autocracy. And if the spirit of President Butler suddenly flits to a high school principal who is sore beset by a growing liberalism in his faculty, the application is just the same. The whole trend of organization is towards giving teachers greater and greater power in determining policy, which policy is that of allowing free expression of the free ideas of a free people.

The dictionary says that a propagandist is one who propagates with zeal any system, doctrine or principle. In the light of common usage I should rather say that the propagandist is one engaged in the persistent teaching of a principle which clashes with other people's interests. These interests need by no means be conscious; in fact they are usually unconscious, or rather subconscious; they constitute the instinctive feeling that the changes which others wish will in some way necessitate an undesirable readjustment on

the part of oneself, as was illustrated above in the case of President Butler.

Is propaganda ever justifiable? The word itself was originally applied to a society of cardinals having supervision over foreign missions, founded at Rome in 1622. There still exists the College of the Propaganda founded by Pope Urban VIII for the education of missionary priests. Practically every Protestant Church has its foreign missionaries. So we all believe in propaganda for religion.

If you belong to a political party, you believe in it for politics, that is, for *your* politics.

But propaganda is not confined to politics and religion, where truths may to such a great extent be subjective, but may exist in science, where all truths are supposedly tested—objectively. The theory of evolution had a hard time getting itself accepted, likewise the roundness of the earth. How would any of us have liked to be a teacher in the days of Columbus and to have scorned those who denied the flatness of the earth? The propaganda of to-day may be the accepted truth of to-morrow.

Shaw has said, "A man is a revolutionist about the thing he understands." It may not be possible to reason deductively from that proposition and say that one is not a revolutionist because he does not understand, but you must ask yourself whether or not you are teaching the so-called "tried and tested truths" because they are tried and tested or because you never took the trouble to analyze them.

"What is truth?" Even Pilate, royal governor, clothed with power, disclaimed ability to answer that question, and when pressed by the multitude to have Jesus crucified on the ground that if he did not he would show himself unfriendly to Cæsar—even Pilate first washed his hands. Even the college of cardinals, even the president's cabinet, yea, even the board of superintendents may well pause after asking, "What is truth?" And well may they all wash their hands before crucifying him who has dared to teach what he believes to be the truth, tho they thereby incur the displeasure of Cæsar. For

mightier than Cæsar is Demos, and more deadly than the imperial sword is the voice of the people.

What then shall we teach? Politics, economics and sex, perhaps. I want the boy to know what real government is and to be acquainted with shams that masquerade as foreordained principles; if it takes something called propaganda to do this, then let there be propaganda. I want the boy to know why some men earn pennies and others get millions, why he will probably be compelled to work hard for a pittance while others wallow in luxury, and what are some of the proposed remedies. If it takes propaganda to do this, then I am for propaganda.

If I am to be an automaton who conveys to pupils ideas which have received the O K of the well-known taxpayers who support the schools (they really do imagine that at times), and of an educational hierarchy which runs them, then my job of inspirer is open to the first able-bodied drill-master that wants it; but if teaching is to be a stimulation to thinking and an instilling of the critical attitude, then I want to remain to help realize the hope of America and the world—an enlightened humanity.

HERACLITUS

### Philistine or Genius?

Do not make of our children a nation of philistines. Why say you make man in your own image? Do not make your schools machine-shops, turning out on one uniform pattern so much mediocrity per year. Cultivate variability. The tendency towards variability is the most precious part of a good education. Beware of the philistine with his set, stable habits.

The important principle in education is not so much formation of habits as the power of their re-formation. The power of breaking up habits is by far the more essential factor of a good education. It is in this power of breaking down habits that we can find the key for the unlocking of the otherwise inaccessible stores of sub-conscious reserve energy. The cultivation of the power of habit-disintegration is what constitutes the proper education of man's genius.

BORIS SIDIS



## The Facts in the Case

THE reason Germany is receiving news to the effect that the schools of New York are "hotbeds of sedition" is that the Board of Education, some superintendents and principals, a considerable number of teachers, and a few newspapers are passing thru the same spell of hysteria England passed thru in the early months of the war. It is at least up to those of us who are not hysterical and therefore may be accused of disloyalty, any minute, to try to "calm the perturbed spirits" of those into whom the devil has entered. There is no better way, or cheaper, to do this than to put our arms about them gently, sooth their heated brows, and say to them softly, "Now, friends, let us get at the facts, and then we can proceed more surely!"

The facts are very plain to those who want to know. Early in the year 1917 the Legislature of the State of New York passed a law which required that the high schools of the State should have five periods of physical training each week in every year of the course of study. The Board of Superintendents of New York City wanted to lengthen the school day anyway, on account of the fact that the course of study is growing harder owing also to the fact that we are adding things and cutting nothing out. Then again, the Gary Plan loomed threateningly, and the high school principals didn't like its looks, anyway. Thus, there were three reasons which operated confusingly to give us the longer day. The day for high schools now in the City of New York is seven hours.

When school opened in September the teachers and the pupils felt the increased burden, and they knew it was a condition to be reckoned with, both as to extra demand on their energy and as to the inroad it made on their earning power outside the school. Signs of dissatisfaction were observable in some of the larger high schools, especially. Delegations of pupils tried to obtain recognition from members of the Board of Education, and also from the Board of Aldermen, but without success.

About that time strikes were started in

some of the Gary (elementary) schools, and the high school pupils thought they would imitate their younger brothers and sisters, and a walk out or two resulted, but with no signs of permanence or seriousness, except in the DeWitt Clinton High School. Bad feeling developed there on account of the lack of frankness of the school administration in dealing with the incipient strikers.

As the result of the agitation made by the pupils and the teachers, always separately, the High School Committee of the Board of Education finally gave both groups a hearing, also separately. At these hearings the first instance of sedition in the entire history of the disturbance found utterance. We have referred to it in the November number under the title, "Running the Schools." Irritated by some occurrence at the hearing, the Chairman, Mr John Whalen, cried out angrily on two occasions, "If you pupils go out on strike, I'll close the school," and later, "I want you to understand that neither the pupils nor the teachers will run the schools." The effect was terrific. The pupils and the teachers also were overwhelmed with humiliation. Whose schools was Mr Whalen going to close? Not his own surely, except in the warped imagination of a member of a school board that considers the schools his personal property, but he would close *our* schools, the schools of the people.

The next day the Teachers Council of the DeWitt Clinton High School called a meeting to report the result of the hearing. One hundred five teachers out of about one hundred eighty in the school attended the meeting. Resolutions of protest in positive but dignified terms against the spirit and the language used by the Chairman of the High School Committee were presented, and finally signed by one hundred two of those present. The resolutions were sent to the press.

Thereupon, Mr Whalen directed Associate Superintendent Tildsley to investigate for the purpose of ascertaining the names of the teachers who were responsible for the formulation of the resolutions. Twenty teachers were subjected to an inquisition individually. One teacher, particularly hesitant about revealing things he was supposed to know, was



detained in the "star-chamber" for one two-hour session, one three-hour session, and one five-hour session.

The associate superintendent was unsuccessful in his effort to ascertain the required names, because these persons held the criminal notion that those who signed were the ones who were jointly responsible. The officer was deeply angered, and then began an inquisition that was worthy of the name. You will read about it in other columns, and will understand why an angered, disappointed inquisitor should confuse lack of personal loyalty to the school authorities with loyalty to the Federal Government. The thing can be done; so be careful!

## The Post's Impression

### OF THE SCHOOL INQUISITION

IT is pleasant to note that there are at last signs of returning sanity in the officials of our school system. At least, we have Chairman Willcox denying that he and Dr Tildsley are about to undertake the task of driving Socialism out of the public schools, and admitting that Socialists and pacifists are not disloyal "unless they express themselves in disloyal speech or action." He adds, what all Americans ought to be saying, and what most of them are forgetting in wartime, that "freedom of speech is the right of every American citizen." Plainly, a sober second thought has come to him. We could not easily think of any better way of spreading Socialism throughout our school system than for Mr Willcox and Dr Tildsley to attempt to punish, degrade, or dismiss those teachers who hold Socialistic views. Some nine years ago, long before these war troubles came up, *The Evening Post* went on record as to the only rational way to deal with Socialism, in these words:

We cannot believe that error will permanently prevail over truth. We are confident that individualism, in its main features, is the policy which has formed and which must preserve our institutions. But if we conservatives are mistaken, we cannot but welcome a discussion which shall open our eyes and set us right. Our attitude toward this topic, as toward any other which touches the vitals of our nation, must be that of readiness to defend our faith in open forum, to meet and conquer reason with reason.

There is no other safe way.

Unfortunately, this truth does not seem to have penetrated the mind of Dr John L Tildsley. In his quest for disloyalty, he allows for no philosophy different from his own.

His doctrine is, "My country, right or wrong"; he wants, with the intolerance of the bigot, every child moulded to feel as he does, and he seeks to deprive every teacher of his livelihood who does not see eye to eye with him. More than that, he has a reverence for authority to delight the very soul of the Kaiser, and so he has actually preferred charges against a teacher because he does not conceive it his duty to develop in his pupils an "instinctive respect for the President of the United States *as such*, the Governor of the State of New York *as such*, and other Federal, State, and municipal authorities *as such*!" If we had not lost our sense of humor in time of war, this charge would be laughed out of court. For the accused teacher need simply take the accusers into the American history class to hear his history colleague glorifying George Washington, Samuel Adams, Benjamin Franklin, and all the heroes of the Revolution who refused an "instinctive respect" to constituted authority, as did Robert E Lee and Stonewall Jackson and the Confederate leaders who are now proclaimed heroes of a united country.

If that did not suffice, we should suggest the placing of Chairman Willcox on the witness stand and cross-examining him as to the "instinctive respect" he is going to pay to John F Hylan when the latter becomes Mayor. Is Mr Willcox going to swallow all those burning campaign words of his? We shall think very poorly of him if he is. We shall look to him to display the highest form of patriotism by differentiating between the office and the man; between the authority of the office and the spirit of the institution it represents. We look to him *now* to rebuke the downright Prussianism of Dr Tildsley, whose place is not in an American school system, but in Berlin, when he asks such questions as these, if he is correctly reported:

Should not a teacher teach absolute loyalty to office, regardless of the person who happens to occupy it?

Don't you think we should respect the uniform as such?

Is not there a presumption that whatever is is right?

If there was a king in the land and your pupils did not respect him, would you not think it your duty to instil respect for the king if you had to knock it into the boys?

Dr Tildsley also asked one of the teachers whether it would not be best to follow in New York the German system of using the schools as a means of inculcating so great a respect for authority that in a crisis our citizens would, like Germans, show a united front to the enemy and render unquestioning obedience to the Government! We submit that if

anybody was talking nonsense, Dr Tildsley was, for if that is his opinion, the United States certainly has no business to be at war. The teacher promptly replied that loyalty forbade his holding a view so opposed to that of the Administration, which has openly called upon the German people to abandon their blind obedience to rulers undeserving of such support. To this the heresy hunter rejoined that on this point he disagreed with Mr Wilson and felt that we were at war to defeat the German people as well as its rulers. The author of "Alice in Wonderland" alone could have done justice to these proceedings.

The truth is that at the bottom of this disloyalty quest is something entirely different. The real purpose is to get rid of certain teachers who have been disturbers of the peace of the school system for some time. They are marked for slaughter, and the result will be further dissatisfaction in the school system with the powers that control. We are well aware, of course, that there are difficult disciplinary problems before the School Board; that there are many teachers who could leave the system for the system's good, who have not the moral authority or the stability or the readiness to work in harness. But this is no way to go about improving the spirit of the teachers; it is absolutely the wrong way. A first step would be to convince the teachers that they are not being governed by arrogant, autocratic authorities; that their opinions count for something; that they are going to have a voice in the development of the school system; that they are at least going to be asked for suggestions. Their problem is the most difficult one in the teaching world; they must be helped by friendly cooperation and not by the methods of Bismarck of fifty years ago, when he, too, was trying to stamp out Socialism by force. If only a class could be started in New York to study the experience of the world in trying to stifle conscience and mould opinions by force, with Messrs Willcox, Tildsley, and Postmaster-General Burleson and some of our Chicago and New York editors as the first pupils!—*The New York Evening Post*, November 20, 1917.

## Foundations of Democracy

ONE of the members of the New York Board of Education, Prof Franklin H Giddings, who voted for the suspension of three teachers and the transfer

of the other six, is quoted by David Starr Jordan in *The New York Call* of November 18, as having written (in another connection) as follows:

Our government is based on the agreement, both tacit and implied, that the minority shall always have the rights of free speech, of free press and of free agitation, in order to convert itself, if possible, from the minority into a majority. As soon as these rights of the minority are denied it will inevitably resort to secret meetings, conspiracies, and, finally, force. In times of stress it may be extremely embarrassing for the majority to be hampered in quick, decisive action by an obstinate minority; but, nevertheless, the recognition of the right of the minority is our sole bond of unity. For this reason I repeat that any attempt to interfere with the rights of free speech and free press is a blow at the very foundation of our government.

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## COMMUNICATIONS

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### Another Interpretation: A Communication

To the Editors, THE AMERICAN TEACHER:

A HIGH school principal finds the cerebation of his colleagues—that is, of the teachers in his school—a source of serious discomfort. His lack of educational leadership fails to arouse their enthusiastic admiration. His intellectual narrowness or inertia wins him the contempt of many of the younger men and women. He resorts to his official authority to maintain his dignity and demands that the respect and deference due to his station be conferred upon his personality. His authority is barely sufficient to restrain the more fearless and able of his subordinates; and respect, like love, will not be compelled.

It is asserted, with some truth, that the school is "running" efficiently. There is no doubt that the records are reliable, that the reports are made in due form and on time. The students are well instructed—that is to say, they "pass" a reasonable proportion of examinations, they receive reasonably high "marks," they retain a reasonable proportion of what they "learn." All this may be true without reflecting credit upon the supervisor, as it is well known that the pedagogic administration in the high school is in the hands of heads of department, most of whom had been selected and trained under the principal's predecessors. But in a

city that is rapidly becoming the intellectual metropolis of the world, in a city that has the responsibility for integrating the divergent thought of dozens of races and nationalities, such efficiency presents but a negative influence. In a school that draws the most alert, the most energetic, the most idealistic of the city's youth, such efficiency is a mockery.

Presented with the opportunity to inspire and lead the lofty aspirations of this youth, the opportunity to direct this vast flow of spiritual power to noble social ends, the principal seems content to retail standard packages of classics, mathematics, language, and other academic wares. And when younger teachers, in sympathy with the new day and with the dreams of youth, attempt to organize the human energy into agencies for righteousness and progress, the principal, thru sheer fear of what he does not understand, or thru shortsighted vindictiveness, calls upon a higher power for aid. He asks the superintendent to discipline the heretics.

It is conceivable that a superintendent, confronted with evidence of maladjustment in the faculty of a school, should seek not to discover the "blame" for the friction, but to discover means for eliminating it. But with our invidious and autocratic traditions every readjustment carries with it a reflection upon one or another of the persons concerned. Under such circumstances the superintendent, in spite of himself, is in danger of yielding to the tremendous pressure of external considerations. For example, the political or religious affiliations of this or that person, may be a potent factor. Immediately after a bitterly contested municipal election, the preponderance of partisan votes may have its influence also.

It is conceivable that a superintendent, finding internal friction in an important school might seize the opportunity to force the removal of the principal who has failed notoriously as an educational leader. But the force majeure of partisan domination of the schools is irresistible. Instead of removing the principal, the heretics are scattered to the four winds, besmeared with an insinuation of "disloyalty" and a number of the more aggravating ones are "suspended" pending vague charges. And all this as the result of "friendly conferences to discover educational ideas," and the unsupported allegations of what was said in interviews of which no competent record was made.

This is an interpretation of an incident that may mark the beginning of a new revolution in education.

K D

To the Editors, THE AMERICAN TEACHER:

I have much enjoyed the October number of THE AMERICAN TEACHER. But you will not democratize the schools while they are run—as now—by the publishing houses. Stand for government publication at cost of texts in the fundamental subjects, and later in as many subjects as is possible! Only thus do I see any prospect of getting off the hateful yoke which has tended to lowering of standards for so many years. So long as American educators (?) can tell the stories they do tell of the tricks and mode of business of the book-agents, and as long as they can tell these stories with a laugh at the funny side of the matter, just so long will the schools suffer for lack of appreciation as to how democratization shall begin! Success to every effort for the spread of real democracy!

J S R

## Another Step Toward Democracy

LOS ANGELES has learned to tap the educational resources of the teaching force. Following is the plan devised for cooperation between the city superintendent and high school teachers:

1. The council to consist tentatively of the superintendent and seven teachers, one of whom is to be the president of the High School Teachers Association, the other six to be teachers named by the president, subject to confirmation by the executive committee.

2. The council to meet at stated intervals, to be determined by the council itself.

3. The council may discuss any matter relating to high schools or intermediate schools concerning which the superintendent could properly act or concerning which he could address the Board of Education.

4. Members of the council may take the initiative in introducing subjects for consideration.

5. Any policies of the superintendent or of the Board of Education may be brought up in the council for criticism so long as the criticism is kept within the proper professional bounds.

6. The members of the council are not to be considered as representatives of particular schools or groups of teachers, but are to approach all problems from the point of view of their relation to the entire school system.

7. The methods by which the council shall keep in touch with the members of the association shall be worked out by the executive committee of the association cooperating with the members of the council.

8. The superintendent in becoming a member of the council is not to be understood as abrogating any of his authority un-



der the laws of the State and the rules of the Board of Education.

9. The members of the council will consider themselves under obligation to abstain from making public matters discussed in the council involving the character and fitness of individual teachers.

10. The president in appointing members of the council and the executive committee in confirming them, will consider only the fitness of the persons named to pass upon questions concerning high school and intermediate school matters in an intelligent, broad-minded and professional spirit.

## The Teacher and Society

THE lot of the teacher is by no means a happy one. A host of social and political problems arise that do not quite harmonize with the grandfather clauses of his mental constitution, leaving him in a confused and disordered condition. What attitude shall he take toward them? While struggling to readjust himself to these new circumstances, along come wholly new problems, demanding and insisting upon a solution, and his confusion of mind becomes worse confounded.

It is frequently asked whether the teacher should concern himself with social and political problems. Should the sum of the activities of the teacher be confined to getting to school on time, with his lessons well prepared and his plan book properly paraphrased? Or should the teacher in addition have views on suffrage, government ownership, and labor? Having views, should he express them; or prudently reserve them for his wife's exclusive benefit? Should the teacher have an attitude toward war and peace? Or should he learn what is the attitude of the trustees or the Board of Education, and conveniently adopt it for purposes of protective coloration? Should the teacher in a Northern State condemn the murder of strikers, which is so frequently incidental to the conduct of our industrial struggles or should he confine his indignation to the lynching parties of our Southern brothers?

Is it part of the teacher's business to insist on keeping our democratic war aims democratic? Should the teacher attempt to coun-

teract the evil effects of the growing bloodlust of our aged and retired bankers and college presidents, or prevent the fanning of the embers of national hatred—a permanent bar to universal peace? Should he help spread the doctrine so clearly expressed by former Premier Asquith, who asks us “to banish once and for all from our catalogue of maxims the time-worn fallacy that if you wish for peace you must make ready for war”? Is the teacher concerned in maintaining the constitutional rights of free speech and free press in war time?

What should the “good” teacher do? This question cannot be avoided, no matter how long we refuse to answer it. Incidents arise daily to raise it afresh. No amount of dodging will solve the problem. Some universities like the University of Pennsylvania, Utah, and Columbia, have frankly faced the issue. They have said that the “good” teacher will leave all social, economic and political questions to his “superiors.” The school authorities of Cleveland and Chicago have more or less recently taken the same position. Should this be the teacher's position?

## Educational Bigotry

PROFESSOR PAUL SHOREY, of the University of Illinois, holds classical views on the teaching of classics, and he expounds those views in a worthy manner. The Southwestern Ohio Teachers' Association invited Professor Shorey to address its conference in October. After the invitation had been accepted some of the Teachers feared that he might voice views out of keeping with the latest word in the New Education, and the committee gave the speaker the choice between assuring them that he would speak on no controversial topics, and assuring them that he would adhere very strictly to his announced theme, “The American Language.” Professor Shorey accepted neither alternative; he withdrew his acceptance. This is a well deserved rebuke to those who go about in teachers' clothes seeking safe doctrine and closing the avenues to new ideas. It is quite as impor-



tant for the teachers of "new" subjects and the wielders of "new" methods to hear and consider the views of the classicist, as it is for the latter to attempt to understand the meaning of the "new" offerings. In the closed mind lies the peril to our education, not in unsound doctrine.

## Mob Spirit

I HAVE been very much distressed, my fellow-citizens, by some of the things that have happened recently. The mob spirit is displaying itself here and there in this country. I have no sympathy with what some men are saying, but I have no sympathy with the men that take their punishment into their own hands, and I want to say to every man who does join such a mob that I do not recognize him as worthy of the free institutions of the United States.—PRESIDENT WILSON before the American Federation of Labor, Buffalo, November 13, 1917.

## The Worker's Viewpoint

(From Resolutions adopted at Buffalo Convention of American Federation of Labor, November, 1917)

The only environment in which free institutions can be maintained is generated through freedom of expression and press. Untrammelled discussion is the only safe preliminary to determination of policy. A minority group, suffering from injustice, can more readily secure redress when freedom of speech exists. The minority cause of today becomes the accepted method of tomorrow. Repression never removed any injustice or corrected an evil.

The public press is the public forum. It creates and directs public opinion. Publicity calculated to mislead can be counteracted by increased publicity for truth. Freedom must not be confused with license.

\* \* \*

The committee which reported on this executive council view of the convention said, after indorsing these views, "We are in accord with these fundamental principles, and that especially during the war period there should be no restriction of free speech and a free press, and that those who abuse and defile these cornerstones of democracy should be punished by due process of law and a trial by jury.

## Exploiting Hysteria

IF sedition is taught in the public schools, it is the clear duty of the responsible authorities to apply the most drastic available means to its extirpation, but the teachers who have been suspended or transferred from the DeWitt Clinton High School in New York appear not to be charged with teaching sedition. In the notice of suspension Principal [Superintendent] Tildsley writes: "I have preferred charges against you for holding views which are subversive of discipline in the schools and which undermine good citizenship." In America a man is supposed to be free to hold what views seem good to him; only their promulgation can possibly constitute an offence. Moreover, the evidence upon which the charge of subversive views is based appears to have been gathered by Principal Tildsley through a personal inquisition in which the suspected teachers were forced to reply to a number of inquiries of the familiar "catch-question" type of the crafty and unscrupulous pedagogue. It is impossible to read the press reports of the quarrel without forming the suspicion that the educational authorities are availing themselves of the popular sensitiveness to any charge of sedition in order to discipline teachers who have interfered with their own bureaucratic designs. It looks as if Principal [Superintendent] Tildsley had been commissioned to "get something on" teachers antecedently condemned. Only the fairest and openest trial can allay this suspicion of crooked dealing.—*The New Republic*, November 24, 1917.

## UNSHACKLED FREEDOM

No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do harm to the whole of virtue; and remember that in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. Entire unshackled freedom for every man's life, no matter what his doctrine—the safety of free discussion no matter how wide its range. The community which dares not protect its humblest and most hated member in the free utterance of his opinion, no matter how false or hateful, is only a gang of slaves.—Wendell Phillips.

## Cornerstone of Democracy

I make no charges against any member of the teaching staff. I fully realize the danger of judgment based upon false or exaggerated rumors. There is much loose talk about socialism and pacifism as if they were synonymous with disloyalty. Socialism is not disloyalty, it is a scheme of government which has much to commend it in theory however disappointing it may be in practical application; pacifism is not disloyalty unless it expresses itself in disloyal speech or action. Freedom of thought and speech limited only by the rights of others is the inherent right of every citizen. But loyal support of the American Government in thought and word and act is the very cornerstone of American democracy.—President William G. Willcox, New York Board of Education.

### San Francisco's New Plan for Schools

COMMISSIONER CLAXTON has just completed his survey of the San Francisco schools. It is interesting to note that the report calls for a larger proportion of men teachers and principals, a reduction in the size of classes, adequate library and classroom facilities, especially in the high schools, an improvement of teaching methods by "more stimulating thought and less memoriter work," "more effort in self-reliant thinking on the part of pupils," greater ac-

curacy in arithmetic, and the inclusion of at least one modern language in the curriculum of each high school. The pressing need of a more careful segregation of defectives is also urged.

Statement of the Ownership, Management, Circulation, etc., required by the Act of Congress of August 24, 1912, of THE AMERICAN TEACHER, published monthly, except July and August, at New York, N. Y., for April 1, 1917. State of New York, County of New York, ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared J. Edward Mayman, who, having been duly sworn according to law, deposes and says that he is the Business Manager of THE AMERICAN TEACHER, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The American Teacher Co., Inc., 70 Fifth Ave., New York. Editor-in-Chief, Henry R. Linville, 70 Fifth Ave., New York. Managing Editor, Benj. C. Gruenberg, 70 Fifth Ave., New York. Business Manager, J. Edward Mayman, 70 Fifth Ave., New York.

2. That the owners are: The American Teacher Co., Inc., 70 Fifth Ave., New York. Mark Hoffman, 70 Fifth Ave., New York. Benj. C. Gruenberg, 70 Fifth Ave., New York. Henry R. Linville, 70 Fifth Ave., New York. Gabriel R. Mason, 70 Fifth Ave., New York. J. E. Mayman, 70 Fifth Ave., New York.

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(Signed)

J. E. MAYMAN,

Business Manager.

Sworn to and subscribed before me this 20th day of March, 1917.

[SEAL]

(My commission expires March, 1918.)

Mary Utley.

## VERY URGENT

Cut this out, sign legibly, and return to  
The American Teacher, 70 Fifth Ave., Room 909

### LOYALTY PLEDGE

I, the undersigned, a lover of ideas, do herewith gladly promise to contribute to the American Teacher the sum of \$..... per month for 1918.

My initial contribution is \$.....

(Signed) .....

Address .....

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(Affiliated with American Federation of Labor)

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3414 S. Paulina St., Chicago  
O. C. WILLARD, Recording Secretary  
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## Teachers Wanted

The Teachers Union of New York is informed of a vacancy for a kindergarten-primary teacher who is a pianist. Salary \$35 and maintenance. Address, referring to THE AMERICAN TEACHER, to Supt J. Kienle, Parsippany, N. J.

### KINDERGARTEN PRIMARY MAGAZINE

15c

IF you are a Primary or a Rural Teacher you can get above magazine, the oldest in the world of its kind and one of the most helpful in your work, 3 mos. for 15c. \$1 a year. J. H. SHULTS Co. Manistee, Mich.

## A Thing or Two

### FATHER GOOSE AGAIN

A diller a dollar,  
Dear teacher, why holler?  
Be reasonable, neighbor:  
A Board that's got  
To save a lot  
Must cut the cost of labor.

### ALL OVER THE GLOBE

Says the illuminating Dr. Frank Crane: It is more honorable to teach school than to make money.  
"We are all honorable men."

Nomination for the new Board of Ed.: *Ex-PROF. CHARLES A. BEARD.*

### WILDE WORDS

Elementary education, says the growingly famous and late Oscar W., insists on the population of places that no one ever wants to go to, and makes one familiar with the lives of persons who probably never existed.

### A MISUNDERSTANDING

I did not say the gentleman was pigheaded; I said he was bigoted. I had a cold. K D

### UNREALIZED POSSIBILITY

Speaking of false prophets, we might unblasphemously paraphrase some well-known lines that sing about the gnashing of teeth and the Whalon in Babylon.

But we heroically resist the temptation.

### CURTAIN CALL

The late lamented Mayor does the Hylan fling with the Gary Sisters. Exeunt.

### TEARY GLOBULES

Says the immortal Dr. Frank Crane (with a charming tildesley smile): No profession offers such constant inducements to be honest, truthful, humane, and intelligent.

*For a complete catalog of the inducements, apply to the firm of Schneer, Mufson, Schmalhausen & Co., Limited, (suspended).*

Nomination for the new Board of Ed.: *PROF. (Still) JOHN DEWEY.*

### A GARGLOBE

Says the omniscient Dr. Frank Crane: It (teaching) is the kind of work that strengthens and constantly refreshes life, and not exhausts life, when pursued in the right spirit.

Politely we ask: *When who are pursued?*

Hickory dickory dock  
And the Board-of-Ed clock  
Goes patrio-tick-tock-tick-tock.

### THE END OF THE GLOBE

And the more than radical Dr. Frank Crane's last line tip. Take off your hat to the teacher.  
*And hit him with it?*

Send in *your* nomination for the new Board of Ed.

*Who, we inquire, who are the seven willful men?*

We pause for a reply.

Jess Perlman.

### INSUBORDINATION

Which are the Superintendents who wrote that insubordinate letter to Dr Maxwell? Do you recall how unanimously those same superintendents stood behind Henrietta Rodman when she wrote a similar letter to the same gentleman? We don't.

### TO PROF. POMPUS

PRINCIPAL P.: "I wouldn't be seen attending a meeting of The Teachers' Union. Do you think I belong to the working class?"

Don't worry, Mr Pompus, you need not expose yourself to intelligence. Better stick with the members of the—\*, and you will be safe against inoculation. A. L.

\* Deleted by censor.

### PLUNGING INTO POLITICS

*Dear Miss Teacher wants more pay.  
Our poor starving budget! Shall it  
Give it to her right away?  
You know she has the ballot.*

### STUDY OF THE GLOBE

Says the olympian Dr Frank Crane: There are probably fewer immoral, shady, devious, or hypocritical persons in the teaching business than in any other.

*Query: Does the teaching business include superintendents, commissioners, etc.?*  
(N. B. The question is purely rhetorical.)

### FROM THE GLIB GLOBE

Says the ultra-modern Dr. Frank Crane: Good teachers are born.

*But the Board of Ed.*

*Doth strike them dead.*

Or to quote P. H. P., *The Board successfully employs Birth Control.*

### IF PROOF WERE NEEDED

There is no use denying it. The public schools have not succeeded in making good citizens. Consider the "products" of our schools who become prominent in machine politics—in Philadelphia, or Chicago, say; to say nothing of New York.

B E

### AN ANCIENT PROBLEM

*Even before there were any socialists teaching in the schools of New York City many of the boys grew up and went into Tammany.* N J

# A LESSON IN GRAMMAR

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## *Could and Should*

We could give the children reading, writing and arithmetic, and be done with it.

We could give them half a day and save millions of dollars on buildings.

We could make it so disagreeable that the children will leave school as soon as the law permits.

We could have stricter discipline so that they may become more submissive workers.

We could insure our reelection by stinting on school expenditures.

We should enrich the curriculum and introduce the children to modern life.

We should fill their day with joyous and profitable activities.

We should make school so interesting that the children will want to stay as long as the law allows.

We should provide a regimen that will make courageous and self-respecting citizens.

We should make healthy and skilful men and women at any cost.



